

THE
SONG

OF THE
Redeemed in Heaven:

OR,

The OVERCOMERS standing
on the Sea of Glass, and sing-
ing the Song of *Moses* and of
the Lamb.

Represented in a SERMON preached upon
Rev. xv. 2, 3. *And I saw as it were a Sea
of Glass mingled with Fire; and them that
had gotten the Victory over the Beast, and
over his Image, and over his Mark, and
over the Number of his Name, stand on the
Sea of Glass, having the Harps of God.
And they sing the Song of Moses the Ser-
vant of God, and the Song of the Lamb, &c.*

After the Administration of the Sacrament
of the Lord's Supper, At the West Kirk,
August 6. 1705.

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of the Gospel at ABERCORN.

Never before Published.

Edinburgh, Printed for Mr. John Brown, and
to be sold at his House, within the Foot of
the College-Wynd, M. DCC. XXV.

Price Two Pence.

Book 4930



T H E
SONG of the Redeemed, &c.

Rev. xv. 2, 3. *And I saw as it were a Sea of Glass mingled with Fire; and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of God. And they sing the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works, Lord God Almighty: just and true are thy Ways, thou King of Saints.*

WE have heard an Account of the Blessed Morning of the Resurrection; we have also heard of the sweet coming of Christ, and how we shall appear with Him in Glory; thus far you are advanced. It would seem now that the Word of Instruction is to let

us see what we are to do when we are fairly landed in Glory, and what our Work is to be in Heaven, and what we are to Sing through Eternity. Now that we may come briefly to the Text, these that are acquainted with the *Jewish* Customs say, that after their Passover they sung six Psalms, from the hundred and thirteen to the hundred and eighteen Psalm inclusively, this they called their great Hallelujah. We also have our Day of Thanksgiving after the Sacrament, which we call our Eucharist, or great Hallelujah-Day. One would think if the Song of *Moses* and the Lamb were ever to be sung, it would be on this great Hallelujah-Day after this Solemn Ordinance ye have been Partakers of, which is the very Gate to Heaven and Entry of Glory.

In this Chapter *John* sees a Vision, and in it he sees the Deliverance of the Church of God from Antichrist, and hears the Church sing upon the Account of their Deliverance; *And they sing the Song of Moses the Servant of God, and of the Lamb:* So here ye have the Church Militant singing like the Church Triumphant upon the Account of the Fall of *Babylon*. For the explaining of the Words, consider 1. Who are this blessed Company of Singers. And 2. What is their Song. 1. Who are these blessed Singers. They are described three Ways. 1. By their Victory over the Beast. 2. By the Place whereon they stand.

stand. And 3. By what they had in their Hands.

1. This blessed Company of Singers are described by their Victory over the Beast: This Company were such as through Grace were kept from Antichrist, and such as by his Almighty Power were at last delivered from him. 2. This Company is described by the Place whereon they stand. *And they stood as it were on a Sea of Glass,* Some by the Sea of Glass understand the Church of God, compared to a Sea of Glass upon the Account of the Glory that the Church was advanced to. *John* saw the Church Militant singing like the Church Triumphant, upon the Account of the Downfall of Antichrist. 2. Others understand those who were cleansed by the Blood of Christ, as you have an Account of them in *Rev.* 12. 11. who overcame by the Efficacy of Christ's Blood, and having overcome the Beast thereby, when others trusting to their own Righteousness were turned aside, they sing this Song. 3. Others understand by this Sea of Glass the Crystal Streets of the new Jerusalem, which are like transparent Glass, as ye will see *Rev.* 21. 21. I am not to conclude any of these Glosses. This blessed Company sing the Praises of God; and I would only say this, That it was by Vertue of the Blood of Christ they did overcome, and all these who were or shall be Conquerors by this Blood, shall sing and harp out the Praises

Praises of God to all Eternity 3. This Company of blessed Singers are described by what they had in their Hands; *They had the Harps of God in their Hands.* They are called the Harps of God upon a double Account. 1. To denote their Excellency, as goodly Cedars are called the Cedars of God, *Psal. 80. 10.* and great Mountains the Mountains of God, *Psal. 36. 6.* This is by an Hebraism hereby to denote unto us most excellent Harps. 2. They are called the Harps of God, which may import that their Harps were given them by God, and were tuned by him, and their Harps were put into their Hands, and Joy was put into their Hearts, and this Song was put into their Lips by God. 2. Consider what is the Song of this blessed Company. It is described two Ways. 1. More generally by the Name of it, *The Song of Moses and the Lamb.* 2. More particularly by the Subject Matter of it, *Great and marvellous are thy Works Lord God Almighty, &c.* 1. This Song is described more generally by its Name, it is called the Song of Moses the Servant of God, and of the Lamb. 1. It is called the Song of Moses, as ye may find an Account of it, *Exod. 15.* And that on a twofold Account. 1. Because Moses was the Composer of it. 2. Moses was one of the Singers of it with the Church: The Church Militant is said to sing the Song of Moses upon a double Account. 1. They

sing

sing on the very same Occasion that the Church did in Moses his Time: The Church then did sing the Praises of God, because they were delivered out of *Egypt*; so the Church in the Text do sing on the like Account, when they were delivered from Spiritual *Egypt*. 2. They sing to the same Purpose; they have the same Subject Matter of their Song, that the Church had in Moses's Days. Again, 2. This Song is called the Song of the Lamb, as I conceive upon a threefold Account. 1. Because by his Blood they overcame; they were victorious in him and through him; it is he that hath overturned *Babylon*, and hath given the Victory to his Church, and hath brought about their Deliverance. 2. This Song is called the Song of the Lamb, because he is the Object thereof, as ye may find in *Rev. 7. 10.* 3. He is the Subject Matter of their Praises, they sing the Praises of the Lamb, and therefore this Song is called the Song of the Lamb. 2. This Song is described more particularly by the Subject Matter of it, *Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints.* Here are two Things, as the the Subject Matter of their Song. 1. They extol the glorious Attributes of God here spoken of, as great *JEHOVAH*, the Lord God Almighty, and King of Saints. 2. They proclaim the Works of God as great and

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marvellous, and his Ways as just and true. Altho' the Church of God have many weeping Times here below, yet she hath also her singing Times, as ye will see in my Text. There are three special Times wherein the Church of God did, or shall sing: The first Time was after her Deliverance from *Egypt*; for then she was in great Straits; when the Church was between *Migdol* and the Red-sea, and before *Pihabiroth*, Mountains of Rocks on every Side, the Red-sea before them, and the *Egyptians* behind them, *And the Enemy said, I will pursue them and overtake them, and divide the Spoil*; yet it pleased the Lord to give a Way for his Ransom'd to escape; for the Red-sea did stand as Heaps on every Side, the Waters stood as Mountains of Brats on every Hand, till the Church of God did fairly pass through; then the Mountains tumbled down upon the *Egyptians*, and drown'd them: When the *Israelites* view'd their Corpse lying upon the *Arabian Shore*, then they leaped for Joy upon the other Side, and said, *I will sing unto the Lord, for he hath triumphed gloriously; the Horse and his Rider, hath he thrown into the Sea.* This was the first Time of the Church's singing for Joy. The second special Time of the Church's singing, will be when she shall be delivered from *Romish* Antichrist, when the Church shall be delivered from Spiritual *Egypt*; Did the Church sing upon the Account of their Deliver-

Deliverance from Temporal Egypt? So also then the Church shall sing over again *the Song of Moses the Servant of God*, and shall have added to it *the Song of the Lamb*, when she is delivered from the *Romish* Antichrist, as in the Text. The third special Time of the Church's Singing will be when she shall be fairly landed in *Immanuel's Land*: The Church's Redemptions from *Egyptian* and *Romish* Bondage are but faint Types of the Redemption that shall be compleated when all Christians shall be fairly landed in Glory in *Immanuel's Land*, as here in the Text. It is more than an Allusion to the Church's Singing in Heaven, when the Church shall sing *the Song of Moses and the Lamb*, altho' it would seem from the Scope of the Words, the Song made Mention of here is the Song of the Church Militant, yet the Church Militant is represented like the Church Triumphant singing, and her Song is borrow'd from the Song of the Saints in Heaven: So I say the third special Time of singing abiding the Church of God, is in Heaven, when all Believers shall be landed there, and be beyond the Fear of all Danger. So then the Observation from these Words, is plainly this.

That when the Church of God, and the People of God shall be fairly landed in Heaven, then it shall be their Work to sing the Song of *Moses the Servant of God*, and of the Lamb, and to rejoice therein.

In speaking to this Observation,

I. I shall offer some Considerations for Illustration of this Truth, that the Work of the Church and People of God in Heaven will be singing and rejoicing.

II. Endeavour to open up this Song, and explain it.

III. Shew whence it comes to pass, that the Saints will sing and rejoice in Heaven.

IV. And, *lastly*, Draw some Inferences from this Song.

I The first Head of the Doctrine is to offer some Considerations for the Illustration of this Truth, that the Work of the Saints in Heaven will be to sing and rejoice. 1. Then for Proof, consider that the Resurrection is called the Morning of Singing, or a Morning of Joy, *Psal. xxx. 5. --- Weeping may endure for Night, but Joy cometh in the Morning*, or, as in the Margin, Singing cometh in the Morning; and *Psal. cxxvi. 5. They that sow in Tears, shall reap in Joy*; or, as in the Margin, they shall reap in Singing. 2. Consider the Names and Designations that are given to Heaven, which import, that it will be the Work of the Saints in Heaven to sing and rejoice; *They are said to enter into their Master's Joy Matth. 25. 21. And Paul expected Rejoicing and a Crown of Joy at the Coming of the Lord.* 3. Consider that the People of God have their Notes of singing here in Time, and if they begin to sing upon the Account of a begun Deliverance, do you

not

not think that they will much more sing when they shall be fully delivered from all their Enemies, and when the Day of their Redemption shall come, and well tun'd Harps be put in their Hands for this End? *Then they shall sing Praises to the Lord.* 4. Consider the Songs made mention of in this Book of the *Revelation*, altho' they be the Songs of the Church Militant, according to the Judgment of many Interpreters, yet the Church Militant is represented singing like the Church Triumphant, and they begin *and sing the Song of Moses the Servant of God and of the Lamb*: So ye see it is plain, that when the Saints come to Heaven, their Work will be to sing.

II. The second Thing proposed, was to name some Particulars for opening up and explaining this Song; but before I enter particularly to this, there are three Things I would premise. The first is, That this is a great Subject, and we are unworthy and unfit to speak about it, and perhaps some of you to hear of it. The second Thing is, That all the Wits in the World cannot fully explain the Subject of this Song. When we are fairly landed in *Immanuel's* Land in Heaven, and have the Harps of God put in our Hands, and are made Eye and Ear Witnesses to these Things, then we'll more fully understand this Song, and not till then; more especially, considering, that this Song was penn'd at this Time, rather to shew what would be the
Work

Work of the Saints of God in Heaven, and what should be their Exercise in the Wilderness in Time, than to describe all the Circumstances of this *Song of Moses and the Lamb*. The third Thing I would premise is, That seeing Grace is glory begun, and that the Song of Believers in Time is the Song of Heaven begun; from this we may learn a little of this *Song of Moses and the Lamb*, from some Notes of it in Time, and from the Song of Believers on this Side of Time: So that what we are to gather anent this Song, we shall take from the Song of Moses the Servant of God, and from the Psalms of *David*, from the Church Militant represented singing like the Church Triumphant in the Book of the *Revelation*, and some Phrales or Notes of Believers Songs, as they are dropt here and there in Scripture, and from the Description we have of Heaven, and the Work of the Saints in Heaven, as ye will find them in the Scriptures of Truth.

In opening up of this *Song of Moses and of the Lamb*, I shall speak to six Things. 1. I shall offer some Meditations anent this blessed Company of Singers. 2. Speak a little to the Place where they are singing. 3. Shew you the Object of their Praise. 4. Explain the Subject Matter of their Song. 5. Endeavour to condescend upon some Notes of this sweet Song. And, 6. Shew you after what Manner they sing this Song.

I return to the first Thing proposed, which is to offer some Meditations about this blessed Company of Singers : The first Meditation is this. We find that this blessed Company will be a very great Company. Here there will be Thousands of Thousands, and Ten Thousand Times Ten Thousand, all harping out the Prailes of God thro' all Eternity. Here is a Numberless Number, out of all Nations, Kindreds, Tongues and Languages gathered together, to make up one glorious Assembly, who are to sing *the Song of Moses and of the Lamb*. This you may read at your Leasure in the seventh Chapter of this Book. The second Meditation upon this Company of Singers is, as they are a great, so they are a glorious Company : They are arrayed with Glory, *Every one of them shining like the Sun in the Kingdom of their Father* ; and when they are singing this Song, they are sitting upon Thrones of Glory, and wearing Crowns of Glory ; and they have the Harps of God put in their Hands for singing their Songs of Glory. The third Meditation anent this Company of Singers is, for as glorious as they are, they were once stain'd with Sin as well as you ; for all their singing now, they were once weeping by the Rivers of *Babylon*. You will see an Account of them in *Rev. 7. 14*. *What are these Singers ? They are these which came out of great Tribulation, and have washed their Robes, and made them white in the Blood* of

of the Lamb. It is not said they are these who had a prosperous Gale in the World, *but they that came out of great Tribulation.* The Way to Heaven is the Way of Tribulation, and this glorious Company were once Travelers thitherward ; while Sojourners here below, they had their Heart Plagues, Fears and Doubts as well as you. * This glorious Company of Singers are a Part of the Posterity of Adam, and were Part of the Militant Saints on Earth : They are Children, *whose Robes were washed and made white in the Blood of the Lamb, and they are clothed with white Robes.*

I come now to the second Thing proposed, which is to speak a little of the Place in which this blessed Company do sing ; for understanding of it, it is called the New Jerusalem, the Temple of God. This you may see described in Rev. 21. *The Wall of the City had twelve Foundations, and the Foundations of the City were garnished with all Manner of precious Stones, and the twelve Gates were twelve Pearls, every several Gate of one intire Pearl, and the very Streets of the City are of pure Gold like transparent Glass.* No Metaphor can hold out the Glory of this Place, where this glorious Company are singing ; no Man is able to conceive it ; even the most elevated Conception, and the greatest Expressions of Metaphors, drawn from the most excellent Things cannot hold out the Glory of this Place, where this glorious Company are singing this blessed Song, Which

Which leads me to the third Thing proposed, which is to shew the Object of this Song; they do not sing to themselves, but, on the Contrary, they sing, as ye have it *Psal. 115. v. 1. Not unto us, Lord, not unto us, &c.* Again, they do not sing this Song of Praise to Angels, no; for Angels are assitant to them in this Song; and there is no Part of Homage paid them, as ye may see *Rev. 22. 8.* but this blessed Company sing this Song of Praise to God the Father, Son and Holy Ghost: And we conceive they sing this Song in the Words of *Paul, Ephes. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in Heavenly Places in Christ Jesus.* And they sing Praises to God the Son, and we conceive it is in these Terms,---*Unto him that loved us, and washed us from our Sins in his own Blood; and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever. Amen. Rev. 1. 5, 6.* And they sing as you have it, *Rev. 7. 10. --- Salvation to our God which sitteth upon the Throne, and to the Lamb.* Yea, they also sing Praises to the Holy Ghost the blessed Comforter, for the Influences of his Grace, and the sweet Comforts they are made Sharers of.

The fourth Head, is a little to consider and condescend upon the Subject Matter of their Prailes; What is the Subject Matter of their Prailes and Song? We shall take it up in these

these following Particulars. 1. This blessed Company make a Song of the glorious Excellencies of God; the Subject Matter of their Song is to extol the Divine Attributes of God, and cry up his Excellencies, as you see it in the Text, *As God Almighty, and King of Saints*. It will be their Work to extol God as the God of their Salvation, as in *Rev.* 7. 10. then to extol the Wisdom of God as none so wise a God, as *Paul* doth, *1 Tim.* 1. 17. Then they extol the Power of God as *Moses* doth *Exod.* 15. 3. They will sing *Glory unto God, Hallelujah: For the Lord God Omnipotent reigneth*. Further, they will extol his Holiness, and they will sing, *Holy, holy, holy Lord God of Hosts, the whole Earth is full of thy Glory*. And also, they will sing as you will see in *Moses's* Song, *Exod.* 15. 11. and *1 Sam.* 2. 2. *There is none holy as the Lord is holy*. Again, they will extol the Faithfulness of God, as here in the Text; they will extol him as faithful and true. But further, to understand the Subject Matter of their Song, consider,

2. That they will ascribe all that is Glorious, and all that is Excellent to God, as you will see *Rev.* 1. 5, 6. *Unto him that loved us &c. to him be Glory and Dominion for ever and ever. Amen*. And further, you will see in *Rev.* 4. 11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power*, and they say, *Rev.* 5. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength,*

Strength, and Honour, and Glory, and Power
unto the Lord our God, Rev. 7. 10. Now this
is the Subject Matter of their Song, 'tis their
Work to ascribe all that is glorious to God,
to divest the Creation, as it were, of all its Glo-
ry and Beauty, and to ascribe all to him, and
to imploy all the Creatures to bless and praise
him. Upon the whole Matter, they ascribe
Excellency, Riches, Honour, and all to God,
to him that sitteth upon the Throne, and is the
Lamb for ever. 3. Consider that it is their
Work to extol and proclaim the Works of
God, his Works of Mercy and Judgment;
his Works of Mercy to the Godly, and his
Works of Judgment to his Enemies. They
proclaim the righteous Judgment of God for
evermore, as in the Text, *Great and marvel-
lous are thy Works, Lord God Almighty.* What
are these Works? The pulling down of his
Enemies; and in Rev. 19. 1. there's a great
Multitude singing *Hallelujah*, and again in
v. 4. they sing *Hallelujah*; What's the Mat-
ter? Antichrist is fallen. Further, ye will
see this Note in the Song of Moles, when
the Lord was pleased to overthrow the Ene-
mies of his Church, *Exod. 15. 1. I will
sing unto the Lord, for he hath triumphed gloriously;
the Horse and his Rider hath he thrown unto the
Sea; and in v. 4. he proclaims the great and
marvellous Works of God, Pharaoh's Chariots
and his Host hath he cast into the Sea, his cho-
sen Captains also, are drown'd in the Red sea, &c.*

Consider it will be a great Part of the Matter of their Song to invite others to come and praise him; they do not only praise him themselves, but they invite others to praise him. 'Tis a great Part of the Work of the Saints in Heaven to invite others to praise the Lord, as the Psalmist *David* does frequently; as you see, *Psal.* 103. when he had praised the Lord himself, he invites Angels, and all other Creatures to come and praise him; and in *Psalms* 148. the Psalmist is there particular in inviting all the Creatures to praise the Lord, as you may read at your Leisure: He there invites the Angels, Sun, Moon and Stars, all the Fowls of the Air, and all the Fishes in the Sea, &c. to come and help and assist him in this Work; as if he had said, I find it a Work too hard for me: And we conceive that the Over-word of their Song will be *Hallelujah*. In *Rev.* 19. 1. *There's a great Multitude singing Hallelujah*, in *v.* 3. *they sing Hallelujah*, and in *v.* 4. *The four and twenty Elders and four Beasts sing Hallelujah*, and in *v.* 6. *a great Voice of many Waters says again Hallelujah*. This Word *Hallelujah* is a Hebrew Word, and signifies *praise ye the Lord, praise ye the God of Jacob*. I conceive the Work of the Saints in Heaven will be to praise him, and I conceive *Hallelujah* will be the Over-word of their Praise, and it seems to import four Things. 1. When *Hallelujah* is the Over-word of their Song

Song, it imports their great Desire of having the Lord praised: How, says the Soul, shall I get the Lord praised? *What shall I render unto the Lord for all his Benefits bestowed on me?* Therefore, ye *Angels that excell in Strength*, and all Creatures in Heaven and Earth come and help me to praise the Lord. 2. When *Hallelujah* is the Over-word of their Song, it imports, that notwithstanding of all they can do in Praising of the Lord, yet he is still above their Praises; they say upon the Matter, I endeavour, as I can, to praise the Lord, yet he is above all my Praises; therefore, *O ye Angels that excell in Strength*, and all Creatures in Heaven and Earth come and help me to praise the Lord. 3. When *Hallelujah* is the Over-word of their Note, it imports their great Desire to praise him better, and to praise the Lord as becomes them; therefore they invite Angels and other Creatures to help them to praise him. 4. When *Hallelujah* is the Over-word of their Song, it imports the great Joy they will have in their Hearts when they sing *Hallelujah*, and conclude with *Hallelujah*: For this Word imports, that there will be a great Acclamation of Joy at the singing of it. Now when this blessed Company of Harpers are singing Praise to the Lamb, they will have Joy in their Hearts; and at every Note of their Song, they will burst out with their *Hallelujah*, as a Note of Acclamation and Joy. So having a little represented

represented unto you what will be the Subject Matter and Over-word of the Song of the Saints in Heaven.

I come to the fifth Thing proposed to condescend upon some Notes of the Song of the Saints in Heaven, and what I shall condescend on, I shall gather from Scripture. And in the first Place, I conceive that this blessed Company of Harpers, who harp upon a Sea of Glass, and sing the Song of *Moses* and of the Lamb; they will sing and say, Glory, Glory, Glory to God that ever he became my God. I conceive they will sing and say, blessed be God that ever he became my Covenanted God, after the first Covenant made with our first Parents was broken; blessed be God that ever he made over himself to me to be my God in and by a Covenant, *Amen. Hallelujah.* The 2d Note of their Song that I shall Offer is, That this blessed Company will sing and say, Glory, Glory, Glory to God for everlasting Love. *Amen. Hallelujah.* You may see this Note in their Song, *Rev. 1. 5, 6.* Do you not think that the Saints in Heaven will sing blessed be God for everlasting Love; blessed be God that ever he set his Love on me, that ever he wrote my Name in the Book of Life; blessed be God who gifted me to Christ to be redeemed by him? *Amen. Hallelujah.* 3. We conceive the Saints in Heaven will sing and say, Glory, Glory, Glory to God who bestowed Christ upon us:

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Will not *Paul*, think ye, sing in Heaven, as he said writing to the *Corinthians*, 2 Cor. 9. 15. *Thanks be unto God for his unspeakable Gift?* Do not ye think that the Saints in Heaven will say, blessed be God for Christ, Glory to God, Glory to God that ever he parted with his own Son to be a Saviour for me, Glory to God that ever the Son parted with the Father and came to the World to die for the like of me; blessed be God for this? *Amen. Hallelujah.* 4. We conceive that the Saints in Heaven will sing and say, Glory, Glory, Glory to God, and *Glory to the Lamb that was slain, and hath redeemed us to God by his Blood*; as you will find it *Rev. 5. 9. Worthy is he to receive all Glory and Power, who hath made us Kings and Priests unto our God*: Blessed be God who hath redeemed us thro' Christ? *Amen. Hallelujah.* In the 5th Place, we conceive, That this blessed Company in Heaven, who harp upon the Sea of Glass, and have their Harps well tun'd in their Hands; will sing and say, Glory to God, Glory to God, Glory to God for converting Grace. *Amen. Hallelujah.* You will see this Note in *Paul's* Song, that he has in writing to *Timothy*, 1 Tim. 1. 13. where he gives a Description of what he was before Conversion, *A Blasphemer, a Persecutor*; yet he *was converted by the Grace of God*. Then his Heart is raised to such a Degree of Thankfulness that he fell a Praising God, in ver. 17. *Now unto the King eternal, immortal, invisible,*
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the only wise God, be Honour and Glory for ever and ever. Amen. Do ye not think, that Paul will sing that Note in Heaven, blessed be God for converting Grace? We conceive that three Sorts of Believers will never forget their Conversion in Heaven. 1. These who got Grace to close with Christ in their young and tender Years. These who were converted from their Youth, will sing and say, Blessed be God, blessed be God, that he gave me Grace to give the first of my Time, and Heart, and Love to him; blessed be God, that he got the first Room of my Heart; blessed be God, that he did not leave me running on in Sin like many others, but converted me early as a Monument of his Love. 2. There is a second Sort of Believers, who, methinks, will never forget their Conversion, and they are such as were converted after gross Sins they had fallen into. Do ye not think that *Manasseh*, *Mary Magdalen*, and *Paul* will remember their Conversion in Heaven; when they were running to Hell, the Lord put a Stop to their Sinning by his converting Grace? The Lord did as it were run in upon them by it. Will they ever forget the effectual and irresistible Grace of God bestowed on them, that made them to be found in Christ? No, 'tis not possible that they can forget this to all Eternity: They will certainly bless God for this. Amen. Hallelujah. There is a third Sort of Believers, I suppose, that can never

never forget their Conversion in Heaven; and they are such who were converted when they were dying, and when they were on the very Brink of Eternity. Will the Thief on the Cross think you ever forget his Conversion? No, surely no: He will say, blessed be God who converted me some few Moments before I died; if I had died in an unconverted State I had been lost for evermore. So it is clear the Saints in Heaven will bless God for converting Grace. *Amen. Hallelujah.* Moreover, I conceive a 6th Note of the Song of this blessed Company of Harpers, who harp out the Praises of God, will be, That they will sing and say, Glory, Glory to God for the Pardoning of our Sins. *Amen. Hallelujah.* This is a Mercy the People of God will never forget. Now to him that loved us, and washed from our Sins in his own Blood, be Glory and Dominion for ever. *Amen. Hallelujah.* The People of God can never forget the Removing of the Guilt of their Sins, and the Filth of them, as ye may see *Psal. 32. 1. Blessed is he whose Transgressions is forgiven;* the Words run in the original, and may be rendred; O the Blessedness, and O the Happiness of that Man whose Sins are pardoned! And again, ye may see, *Psal. 103. 1. Bless the Lord, O my Soul, and all that is within me, bless his holy Name;* What's the Matter here? *He hath forgiven all mine Iniquities.* Now seeing the People of God have such Impressions of these Things

Things in Time, Do ye not think that they will bless the Lord in Heaven upon the Account of this? Surely they will; They will say, Glory, and Honour, and Power be to God and Christ, and to the holy Spirit for pardoning Mercy. *Amen. Hallelujah.* We conceive that the 7th Note of the Song of this blessed Company will be Glory to God, Glory to God for the sweet Ordinances that we did enjoy in the Wilderness. Will it not be sweet to them to think upon the Lord's Kindness to them in Ordinances? They will not forget the Lord's Way with them therein, how he comforted them by them; they had his Word to run to under Troubles, as Matter of Comfort, and as a rich Treasure: So we conceive, that they will have a Note of Praise in Heaven to God for the sweet Ordinances they enjoyed in the Wilderness. *Amen. Hallelujah.* In the 8th Place, we conceive that another Note of their Song in Heaven will be for the Rod of Correction. They will sing and say Glory to God, Glory to God for the Rod of Correction. *Amen. Hallelujah.* Job blessed God, saying, *The Lord giveth, and the Lord taketh away; blessed be the Name of the Lord.* May we not think that when the People of God in Heaven reflect upon the Lord's Way of dealing with them, how he bestowed many Rods upon them, how he kill'd Sin and purg'd away their Dross, by casting them into the Furnace

of Affliction, and sometimes the Furnace was heated seven Times hotter than ordinary? Perhaps, the Lord took away near and dear Relations from them, and perhaps he made them wander in the Wilderness hither and thither, as he did the *Jews* in their Wilderness: But in Heaven, when the Soul sees the Good of the Rod, and what they got by it, then will they say, Blessed be God for the Rod of Correction, blessed be God that he ever thought me worthy of a Rod; Blessed be God, that he ever made me a Child, and own'd me as such, and train'd me up accordingly, and instructed me by the Rods he bestowed upon me; Glory to his Name for this. *Amen. Hallelujah.* In the Ninth Place, we conceive that the Saints in Heaven will sing and say, Glory to God; Glory to God for his Care of me in the Wilderness, and his conducting me in the Wilderness. The People of God here away are but as poor wandering Sheep, the People of God in Heaven will say, many Times I thought that God would have forsaken me, either in my Generation Work, or in my Salvation Work, in some deep Step that I was in, yet the Lord protected me, and guided me in many Steps, altho' they were difficult. Glory and Praise be to him for this. *Amen. Hallelujah.* We have this Note of the Church, *Exod. 15. 13. Thou in thy Mercy hast led forth the People which thou hast redeemed, &c.* In the 10th Place, we conceive, that this blessed Company, that harp upon a Sea of Glass,

and have well tun'd Harps in their Hands, will sing and say, Glory to God, Glory to God for this Victory now I have over Sin, Satan, and the World; Glory to God for this. *Amen. Hallelujah.* The Saints will give Glory to God, *who has given them the Victory through Jesus Christ.* This Note ye have 1 Cor. 15. 57. When the Saints are fairly landed in Heaven, and when they have Palms put in their Hands, in Token of Victory, and well tun'd Harps put in their Hands for harping out the Praises of God for long evermore: And when a Song of Triumph is put in their Mouths, Do ye not think that they will cry out; O Victory now! O Victory now over Sin! Over my strong Corruption! O Victory now over the Devil! Now I am above all Temptations to Sin! Now I have got the strongest Devil under my Feet! O Victory now over the World! Now blessed be God *who has given us the Victory, through Jesus Christ.* *Amen. Hallelujah.* Will they not then sing as Conquerors, think you, and cry Victory now in the midst of their Songs? What wou'd not some Believers give now, while they are in this Wilderness, under the Foot of some Temptation, crying, and able to say nothing, but I am overcome, I am overcome, and able to do nothing? What wou'd they not give, think you, to be in Heaven, and to have this Note of their Song of Triumph put in their Mouths, so as to

to be able to say, Victory now over all their Enemies ? As you see the Saints in my Text, sing this Song upon the Account of the Victory they have had over, and Deliverance from their Enemies : And upon this Account *they sing the Song of Moses and of the Lamb*, in *Rev. 19.* They double their *Hallelujahs* upon the Account of the Victory they had obtained. It is observed by some ; and it is worth the observing, that the first Time we find the Word *Hallelujah* is in *Psal. 104. 35.* after the consuming of the Enemies of the Lord ; and the last Time we find it, is in the 19. of the *Revel.* and the Occasion of it then is the Downfall of *Babylon* : So both the first and last Times we read the Word *Hallelujah*, the Occasion of it is upon the Account of Victory that the Church of God obtain'd over her Enemies. So, *Exod. 15. 4.* *Pharoah and his chief Captains are cast away into the Red-sea* ; therefore the Church sings : So Saints will sing in Heaven, because Satan and all his Instruments will then be overcome, and will rise no more. Blessed be God for this. *Amen. Hallelujah.* In the 11th and last Place, to name no more, we conceive, that the Saints will sing in Heaven, Glory to God, Glory to God ; they will sing to God for these Mansions of Glory, and say, Glory to God for these Mansions, and this State of Glory I am now in ; Glory to God for these Robes of Glory, Glory to God.

God for this Crown of Glory, Glory to God for this Song of Glory put in my Mouth. Amen. Hallelujah.

I come now to the sixth Particular of this Song; and it is in some few Particulars to shew you the Way and Manner of the Saints singing in Heaven. They will sing the same Song, but they will sing it in another Manner than here upon Earth. We cannot well tell the Way and Manner of their singing, we shall only offer some few Particulars for the understanding of this a little.

We conceive that this blessed Company of Harpers every one of them sing most exactly with the sweetest Harmony that can be. They will every one most exactly keep their sacred and sweet Measures to the highest Degree. As for *David, Heman, and Asaph*, these Masters of Musick and sweet Singers in *Israel* they were but School-boys learning the Gam in Comparison of these Harpers, that harp upon a Sea of Glass, and are always at the highest Note of their Song. These Singers sing with the greatest Exactness without any jarring in their Song, they keep all of their Measures exactly perfect.

2. We conceive that this blessed Company of Singers do Sing in Heaven with a loud Voice, in *Rev. 7.* there *John* in a Vision saw a numberless Company of all Nations and Kindreds, and People, and Tongues. How did they cry? They cried *Salvation to him that sitteth upon*

on the Throne, and unto the Lamb for ever. We conceive that the Temple of God will ring with their Voices and Songs, and all the Corners of Heaven will resound again. Hallelujah.

3. We conceive that the Saints in Heaven will Sing with the greatest Harmony, and with a sweet Voice; this indeed will make a Consort, here is a perfect Consort, *Rev. 19.* from the beginning, *John heard a Multitude in Heaven, singing Hallelujah.* In the 3 Verse, *They sing Hallelujah,* and in the 4 Verse, *The four and twenty Elders come in with their Note and say again Hallelujah;* and in the 6 Verse, *He heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Hallelujah; for the Lord God Omnipotent reigneth.* There is a Consort in the Way of their singing, every one singeth their Part.

4. They Sing with the greatest Self-denial, *Rev. 4. 10.* ye may see there, *When the four and twenty Elders sing, they come off their Thrones, and take their Crowns from off their Heads, and throw them down at the Feet of the blessed Purchaser, and they say that they deserve not to sit on Thrones in his Presence.* We deserve not to wear Crowns in thy Presence. To thee belong all Crowns and Glory. They come off their Thrones, and throw down their Crowns at the Footstool of the Throne of the Lamb, as it were, to make their Glory in Heaven, and

and their Crowns a Footstool for advancing the Glory of the Lamb, that they may set him upon a Throne of Praise. So ye see that in their Songs they evidence the greatest Self-denial ; they ascribe all to God, nothing to themselves ; they divest themselves, as it were, of their Garments of Glory, and their Thrones, and put all their Crowns from them. So they put all their Glory from them, and ascribe all to Christ to set him upon a Throne of Glory, to the Lamb for ever.

5. The Saints in Heaven Sing without Interruption and Intermission. Here the People of God have their weeping Times by the River of *Babylon* upon the Account of Sin, Temptations and Difficulties, and Trials that mar their sweet Song : These Things now and then interrupt them in their Songs. *But this blessed Company, who harp out the Praises of the Lamb upon a Sea of Glass,* will never hang by their Harps upon the Willows any more ; they will never weep by the Rivers of *Babylon* any more ; they will sing Night and Day, and harp out the Praises of the Lamb, who sitteth upon the Throne.

6^{thly}, And lastly, this sweet Company will sing without wearying. Here we weary in the greatest and sweetest Pieces of our Work ; But there is nothing of wearying there ; for the Saints in Heaven, as they will sing without Interruption, so without wearying to all Eternity.

III. The

III. The third Head proposed from the Doctrine, was, to shew whence it comes to pass that the Saints will sing in Heaven. I shall only name two or three Particulars.

1. The great God himself is the Author of all their singing, he puts the Song in their Mouth, and Joy in their Hearts, and the Harps in their Hands for singing out his Praises.

2. The Internal moving Cause of the Saints singing is the Joy that is put in their Hearts by the Spirit of God.

3. The Occasion of their singing is that blessed State they are advanced and exalted unto. Now they are above all their Enemies, and Snares, and Temptations; now they are made to enjoy the blessed Vision and Fruition of God, and have received Influences from God; they are such as now Taste of Gods Favour, which furnisheth fresh Matter of Joy.

IV. I come now to draw some Inferences from what we have said of this Song.

1. Then, may we not think them happy who are in Heaven this Day? These who are worthy to sing this Song in Heaven, altho' they had many dark Steps in their Way thither, altho' they had many Days of weeping and wailing before they arrived there, yet are they not happy now, when they have won to Heaven after all their Trials?

2. May we not think these happy, who have the Start of us, and are singing the Praise
of

of the Lamb? Altho' they were never so dear to us on Earth yet now they are happy.

3. When we reflect upon all this, may we not cry down all carnal Mirth on this Side of Eternity? May we not cry down all singing and piping, and rejoicing here away in a carnal Manner? They are nothing in Comparison of that Song of *Moses* and of the Lamb, that this blessed Company of Harpers, who stand upon a Sea of Glass, will sing for evermore. Then seeing it will be the Work of Believers to sing in Heaven to all Eternity, I shall offer you some few Directions and Motives to help you to sing unto the great God in Time. This is our Hallelujah Day, and we have good Reason to bless and praise the Lord. If we would rejoice more, then the Joy of the Lord should be our Strength. If we, through Grace, could praise him more, we should have more Matter of Praise. I shall offer you some few Advices to help you to praise God in Time. Believers in Christ are Expectants of Glory, and they shall sing forth the Praises of God in Heaven, yet they should begin to bless him in Time. Believers have many sad Hours, and weeping Times, yet they have some intermingled Times of rejoicing. They may rejoice in Time : For,

1. Let us consider our Mercies, the Multitude and Variety of them, the free Use of them, the Circumstances of them, and how that we are less than the least of the Mercies;

that

that we enjoy. We are worthy of nothing from the Hand of God: May not then this excite us to Praise God?

2. In our Praises let us ascribe the Glory of all our Mercies to the Lord: Let us look over Instruments, and look to the first Cause, and so let us give God all the Glory of our Mercies: See how the four and twenty Elders Praise the Lord in the forecited Place, *They are sitting upon Thrones, and have Crowns on their Heads, yet they come down from their Thrones, and cast down their Crowns at the Foot of the blessed Purchaser, and say not unto us, but unto thee belong all Thrones, and Crowns, and Glory, and Greatness, and Power, and Dominions for evermore.* So let us learn to ascribe all the Glory to God in our Praises.

3. When we Praise God, we should Praise him for all our Mercies; we should praise him for lesser Mercies, as well as for greater; we should learn to own God, and the Benefits of his Grace in all our Mercies.

4. We ought to be particular in our Praises: we should think, and condescend upon some particular Notes of our Song, as Ground of our Praises in Time; we should be particular in the Matter and Manner of our Praises. Let us go through all our Blessings from the Eternity of Election to the Eternity of Glory; let us bless the Lord for electing Love; let us bless him for redeeming Love, for converting Grace, for pardoning all our Sins, for the sweet Ordinances

dinances that we enjoy, and for the Rod of Correction that he bestow'd on us, and for any Victory that we obtain over our Corruptions, and for his Care and Pains that he has taken upon us unto this Day ; and so we shou'd bless the Lord for all his Mercies. We shou'd bless the Lord for his Kindness to us in our Generation Work, and Salvation Work ; So let us bless him for all our Mercies.

In the last Place, we should sing unto the Lord with a holy Fear, and awful Impressions of him upon our Hearts. It is a Note of the Song of Moles, *Who is a God like unto thee among the Gods, glorious in Holiness, fearful in Praises, doing Wonders !* So we ought to praise the Lord with Fear, and awful Impressions of him upon our Souls. We should beware of a slavish Fear ; but we should praise him with awful Impressions of the Majesty of God, and the great Difference that is betwixt him and us. When we offer up our Praises to the Lord, we ought to praise the Lord with much Humility, and with a Sense of our Unworthiness, as becomes sinful Creatures, who do no more here, but babble out the Praises of the Lord our Creator.

5 AP 58

F I N I S.

The following Lines were compos'd by
another Hand.

The Nativity of CHRIST.

SHepherds, rejoice, lift up your Eyes,
and send your Fears away ;

News from the Region of the Skies,
Salvation's born to Day.

2 Jesus the God whom Angels fear,
comes down to dwell with you ;

To Day he makes his Entrance here,
but not as Mortals do.

3 No Gold, nor Purple, swadling Bands,
nor Royal shining Things ;

A Manger for his Cradle stands,
and holds the King of Kings.

4 Go Shepherds, where the Infant lies,
and see his humble Throne,

With Tears of Joy in all your Eyes ;
Go Shepherds, kiss the Son.

5 Thus Gabriel sang, and straight around
the Heav'nly Armies throng ;

They tune their Harps to lofty Sound,
and thus conclude the Song.

6 Glory to God that reigns above ;
let Peace surround the Earth ;

Mortals shall know their Maker's Love,
at their Redeemer's Birth.

7 Lord

7 Lord, and shall Angels have their Songs,
and Men no Tunes to raise?

O may we loose these useless Tongues,
when they forget to praise!

8 Glory to God that reigns above,
that pitied us forlorn;

We join to sing our Maker's Love,
For there's a Saviour born.

Advertisement.

Lately published, The Harmony of the Divine Attributes display'd in the Redemption and Salvation of Sinners by Jesus Christ being the Substance of two Sermons preach'd after the Celebration of the Lord's Supper, upon *Psal. lxxxv. 10. Mercy and Truth are met together; Righteousness and Peace have kissed each other.* As also, The best Match, or Incomparable Marriage between the Creator and the Creature, being 'the Substance of two Sermons preach'd upon *Isa. liv. 5. Thy Maker is thy Husband.* By the Reverend Mr. *Ralph Erskine* Minister of the Gospel at *Dumfermling*, and to be sold by Mr. *John Brown*, at his House in the College-Wynd, *Edinburgh.*

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